The Heinous Sin and Danger of Prevaricating with GOD and the Government.

A SERMON

Preached at

LYN MART,

Feb. 5. 17$\frac{1}{2}$.

By THO. PYLE, M. A. Lecturer of Lyn Regis, in *Norfolk.*

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BRITISH MUSEUM

To the Worſhipful

JOHN TURNER, Eſq;

Mayor of *Lyn Regis*;

In Obedience to whoſe Deſire, this Diſcourſe was made Publick, It is moſt humbly Dedicated,

By

His Moſt Obliged,

and hearty Servant,

THO. PYLE.

To the Worshipful

JOHN TURNER, Esq;

Mayor of Lyn Regis;

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His moſt Obliged,

And Obedient Servant,

THO. PYLE.

Isai. V. 20.

Woe unto them that call Evil Good, and Good Evil; that put Darkneſs for Light, and Light for Darkneſs; that put Bitter for Sweet, and Sweet for Bitter!

IN the Beginning of this Chapter, the *Jewiſh* Church is, by an elegant Compariſon, called a *Vineyard*, (a Spot that is wont to be planted and cultivated with the niceſt Art and Care) to repreſent the peculiar Privileges wherewith GOD had bleſſed that People; the ſuitable Returns of Duty and Obedience, as the genuine Fruit expected from them; and the juſt Judgments due to Ingratitude, Vice and Lewdneſs, by the Neglect and Abuſe of ſuch happy Light and Advantages.

The *Woe* denounced in the Text, is againſt ſuch Principles and Practices, as are founded in the Subverſion of the neceſſary Diſtinction, and everlaſting Reaſons of Moral Good and Evil; againſt Maxims and Suggeſtions contrary to the plain Word of GOD, or which the Uſe of common Reaſon would ſhow every thinking Man to be as wide of Truth, and as oppoſite to the Good of Mankind, as *Light* is to *Darkneſs*, or as the ſeveral Impreſſions of *Sence* differ from one another.

A ſtrange Degeneracy, for a Nation, bleſt with the expreſs Revelation of the Divine Will, to arrive to! But it much abates the Wonder in relation to *Jews*, to obſerve how the Caſe has ſtood with the *Chriſtian* World. Where it would be needleſs to my preſent Deſign to look any farther than our *own* Country; the Church that GOD has planted and watered, and ſo often and wonderfully preſerved.

The Inſolencies thrown out againſt the natural Obligations of Religion, after the moſt irrefragable Demonſtrations of their Truth and Neceſſity; the Artifices of the Tongue and Pen, againſt GOD and Providence, after ſuch Evidence of his Being, and all the noble Diſcoveries of the Wiſdom of his Works, and of the Power and Mercy of his Government over us; *Theſe*, and ſuch like, would be Topicks fairly ſug-

ſuggeſted, as fit, but melancholly, Arguments to be inſiſted on from this Text; did not a Spirit of uncommon Diviſion, Bitterneſs, Infatuation and Confuſion, ſo lately ſpread, and yet prevailing, in this unhappy Kingdom, direct me to ſomething elſe, that calls for ſpeedy Redreſs, to ſave the Church we have been ſo fooliſhly quarrelling about, and the precious Liberties of the Nation, we have been ſo long fighting for.

The laſt Thirty Years that have paſſed over our Heads, have been filled with ſo many Turns of Providences, Judgments and Mercies upon this Nation, as have clearly pointed out to us the Meaſures of our Happineſs or Deſtruction. Neceſſity and common Prudence had that good Effect, as to make us provide againſt the long impending Evils, by fixing the Succeſſion of the Crown in a *Proteſtant* Line. That *Succeſſion*, by a new Criſis of Providence, againſt all the Artifices of Treachery, Deluſion, deſperate Suggeſtions and falſe Maxims, ſpread to defeat it, has taken Place: And the Enemies that have been working againſt it, in the Mines of Falſhood and Hypocriſy, are come into open Daylight, by a *Rebellion*; which has put the whole Matter upon one ſingle Queſtion, deciſive of the laſting Fate of our Country, Laws and Religion, *Whe-*

ther a Popiſh Prince, Arbitrary Power, and Romiſh Superſtition, or a Proteſtant King, with Engliſh Liberties? The far greater part of all Ranks and Degrees have enter'd into the moſt expreſs and ſolemn Engagements, by Addreſſes, or by Oaths, to King *GEORGE*. Amongſt all that have ſo done, it might well be expected there would be an End of all Animoſities, a full Conſent of Heart and Voice againſt the Common Adverſary, and a chearful Concurrence in all the Meaſures that contribute to his Diſappointment.

But whereas, on the contrary, too many of the ſame Principles appear to be ſtill fomented and cheriſhed, by even thoſe that have ſo ſolemnly renounced the very natural Effects flowing from, and the curſed Practices built upon them; ſince ſuch Numbers of People are found to look with that Ayre of Diſcontent, and ſpeak with that Indifference, as if it were not much at their Heart, which Intereſt at laſt prevailed, *that* which they have called GOD to witneſs they Love, Deſire, and will, to their utmoſt, Defend; or *that* which they have deteſted and abjured, as Illegal and Deſtructive. This calls upon us, as Miniſters, as Chriſtians, as Proteſtants, and Engliſhmen, to exhort Men to avoid the Folly and Scandal of an inconſiſtent Behaviour in ſo important a Matter; to point out

out the principal Instances of it, that may render us obnoxious to the Danger, the Sin, and the Punishment, denounced in this Text; and to persuade you, that as *Truth* and *Sincerity* is the Perfection of a *Christian*, it cannot be wanting to the Character of a good *Subject* and a true *Englishman*. I shall,

First, *Reduce my Observations to as few Heads as I can.*

Secondly, *And then apply the Woe and Misery consequent upon all such Prevarications with our own Consciences, with GOD, and with the Government.*

I. One Instance of Insincerity and Prevarication, inconsistent with our open and solemn Profession of Love and Loyalty to the present Government is, *To place the Right and Authority it is founded in, upon a false and wrong Bottom; and to maintain the Measures of our Obedience to it, to be such as were always a Contradiction to its Nature, and intended by its Enemies for its very Destruction.*

A *Right* to Govern any Nation, is either strictly *Divine*, or else secondarily so, by Vertue of National *Law* and *Constitution*. The one by immediate Revelation from GOD, the other by the fixed *Rules* of

of the *Community* to be Govern'd; Rules agreed on for anſwering the true Ends of Power, the Honour of Authority, and for preventing the Deſtruction of Peace and Order, by either Arbitrarineſs on one ſide, or ſeditious Irregularity on the other. This *Right*, the moſt equally and beneficially framed of all others, is the Right of our *Britiſh* Princes; conferred by the States of theſe Realms; capable of being fixed as to *Families*, transferrible and defeaſible from or to particular *Perſons* and *Branches*, according as the abſolute Exigencies, and neceſſary Good and Preſervation of the Community ſhall require: And a *Divine* Right too, as fully and beſt agreeable to the Will of *GOD*, the GOD of Order, and Fountain of Peace and Power. For as, in Relation to private Men, the Law of Self-preſervation is the firſt and fundamental Obligation of Nature; and the Rules of Virtue ſuch, and no other, but what have a Tendency to promote the Intereſts of Body and Mind, and to advance the true Perfections of the Human Nature, anſwerable to the wiſe Purpoſes of our Exiſtence; ſo, in *Government*, muſt that Right and Extent of *Power*, be moſt conformable to the Wiſdom and Deſigns of the ſupream Governor of the World, that makes the beſt Proviſions againſt thoſe Abuſes

Abuſes that would fruſtrate the Ends of Power, and of Society.

This, and no other, was King *William*'s Right, by the happy and glorious *Revolution*; on *This*, and no other, Queen *Anne* ſtood as his Succeſſor; and as Hers, by the very ſame does King *GEORGE* now enjoy [and long may he, and his Line for ever enjoy] the Crown. All of them claiming *that*, and no *other* Obedience, but what is grounded on, proportioned to, and limited by, the very Laws and Conſtitution, by vertue whereof alone they govern us.

Now thoſe who have ever been plotting againſt the Bleſſings of this Frame of our Monarchy, and this Proteſtant *Succeſſion*, have been always endeavouring to cloud the Eyes, and confound and diſtract the Apprehenſions of our People, with a Right of Princes ſo Divine, as to be abſtracted from all Conſideration of National Law, and mutual Rights of the whole Community.

See therefore, and conſider it, all ye that can yet diſtinguiſh *Light from Darkneſs*, what Conſiſtency, what Sincerity can there be, in owning and avowing the Title of your *Proteſtant King*, and diſavowing the very Principles and Meaſures by which it was attained! With what Diffidence, Uneaſineſs and Recoilings, muſt it fill the Hearts

Hearts of honeſt Men, to think they have frankly acknowledged, and ſworn to uphold a *Right*, which, by their own aukward Notions, can be no Right? With what a Grace and Countenance can you Complement a Prince with a Degree of *Right*, and a Meaſure of *Power*, upon the very Suppoſition whereof it were impoſſible he could ever have been your Prince at all? And what Expectations can *He* have of your real Love and firm Allegiance to *him*, if you ſtill hug and harbour the Maxims that would of Courſe and for ever have debarred him from the Throne?

II. A higher, and more impious Degree of Inſincerity and Falſhood to God and the Government is, that of prevaricating with the ſolemn Obligation whereby we have bound ourſelves to it, and its Intereſts, by the *Oaths* we have taken. As to thoſe, if any ſuch there be amongſt us, who think there is a Spiritual Power upon Earth able to give Licenſe and Diſpenſation for Men to declare, before the Face of Heaven and Earth, what they never meant nor deſired, and call GOD to witneſs the Promiſes and Engagements they never intend to perform; thereby to work their Deſigns the more effectually, and ſerve GOD, as they think, the better another Way; I ſhall ſpend no further Time in reflecting upon

upon *them*, than only in desiring you to observe the fatal Influences of a *Wicked Religion*, and how soon Men are lost, as to all due Sence of GOD and Goodness, when they are once rivited in Principles that aim at *Temporal* Power, and Usurpation upon the common Rights of Mankind.

Such as affect to retain the Name and Character of *Protestants*, dare not lay hold of so audacious a Pretence. The cunning Adversary therefore has another Invention for *them*. They are taught to give ours the Name of *State-Oaths*; the Obligation whereof, they pretend, as it sprung from, so it is dissolved again by *Power*, and is changeable with Events; engaging us only to present Silence, and inactive Attendance upon the last Turns of Things; which are to determine our Freedom from, or Performance of, such *Oaths*. Whether this be not to call *Evil Good, and Good Evil, to put Darkness for Light, and Light for Darkness*, let every intelligent Man judge, by the plain Design and Nature of all *Oaths*: Which are no more nor less, than a sincere Desire to give all possible Satisfaction to *Men*, by appealing to *GOD*, as the Fountain of Truth, and Revenger of Falshood. This solemn Appeal can neither be demanded on one side, nor made on the other, but in Cases, the Matter whereof is, in it self, lawful to be atte-

ſted or promiſed, clear to be underſtood, and practicable to perform. Without theſe Circumſtances, it is either Raſhneſs, Ignorance, Oppreſſion or Folly; and not punctually to anſwer ſuch an Engagement, when once deliberately made, is *Perjury*; the Crime of Miſcreants in private Affairs, and of Traytors in publick ones. And which is there of all the proper Qualifications of this religious and ſo obliging an Act, that is wanting in the *Oaths* taken to His preſent Majeſty? Can you ſay it is not needful for all thus to teſtify Allegiance, eſpecially in a Juncture of common Danger and Rebellion? Is the Duty you oblige your ſelves to, or the Sentiments you profeſs, Intricate, Difficult, Hard, or Unpleaſing? Are the Words and Terms you expreſs them in, Obſcure, Artful, or Unintelligible? Every thing is quite otherwiſe; and, by the common Rules of Sence, Reaſon, and Religion, nothing remains to the Juror, but *Fidelity* in Performance, or elſe *Perjury* in Evaſions, Treachery and Falſhood.

The greater and weightier Occaſions on which an *Oath* is taken, the more important the Conſequences are of obſerving or breaking it; the more ſolemn is the Action, and the Obligation proportionable: So that of all *Oaths*, that of Allegiance to a *Prince*, and a *Government*, is the ſtricteſt, and

and in the ſtrongeſt Manner binds the Conſcience.

I cannot but remember you too, That our Engagements by *Oath* to King *GEORGE*, have ſomething ſo particularly binding in them, as to leave no room for preſent Silence, ſullen Indifference, and reſerved Expectation of the laſt Iſſue of Succeſſes. Our *Oath* is to his *Perſon* and *Family*, againſt the Intereſts of an open *Pretender* by Name, and couched in ſuch Words as admit of no Reſervation. *To Defend him to the utmoſt of our Power, againſt all traiterous Conſpiracies and Attempts whatſoever, which ſhall be made againſt his Perſon, Crown, or Dignity; and, to the utmoſt of our Power to maintain and defend the Succeſſion of the Crown againſt the ſaid Pretender, and all other Perſons whatſoever.* The plain Import of which Words I can never ſet before you in a better Light, than in that of fourteen of the learnedſt, moſt pious, and able Biſhops that ever adorned your Church, and bleſt your *Britiſh* Nation. * *Theſe Words*, ſay theſe Reverend Fathers of the Church, and Friends of their Country, *do not only import, that we will not REBEL againſt the King; but, that we will be ACTIVE for Him, according to our ſeveral Stations, eſpecially in Times of Danger, when Rebellions are raiſed againſt him: They who are*

* Biſhops Declarat.

called to be Soldiers, by Fighting couragiouſly for him; they who are Magiſtrates, by uſing their Authority for his Support; they who are Miniſters, by their Prayers, by their Preaching, and by their Admoniſhing thoſe under their Care, of their Duty to him; and ALL of us by a chearful ready DECLARATION of our Reſolution to ſtand by him.

And if this be ſo, if theſe Spiritual Guides may be allowed capable Judges of the Words of an Oath, how very far does a meer *Nonreſiſtance* come ſhort of ſaving our Fidelity? And, ſuppoſing the Scale of Power [which GOD forbid] ſhou'd change, for want of due Courage and Support from the Hands and Mouths of ſuch as have ſworn to maintain our Right and our Cauſe, what might be concluded? Why only this, That when all is confounded, loſt, and ſwallowed up, and every one muſt provide for his Security by ſuch few honeſt and lawful Means as are left in his Power; the mean time, Vengeance awaits thoſe, by whoſe Neglect and Perfidy this Deſtruction came; Execrable the Hands that were lifted to Heaven! Accurſed the Tongues that pronounced the Words of this *Oath!* Deteſted and Hated of GOD, as Enemies to Truth, to Honour, and to the common Ties of Human Society.

And

And even now, tho', bleſſed be GOD! the Proſpect of Things brightens each Day upon us, and looks another Way, I am loth to ſay how much of the Miſeries of their Fellow-Subjects and Countrymen are owing to the Encouragement *they*, by their ill Countenance and Cowardice, have given to a deſperate Enemy; how far they are anſwerable for the Blood that has been ſpilt by the Sword of War, or the Juſtice of the Law, or the Account they muſt give for thoſe *Deſtructions, that* [no Thanks to them] *are coming to an end.*

III. A Third Inſtance of ſcandalous Falſhood and Prevarication with GOD and the Government, againſt the infectious and dangerous Poyſon whereof, every Man of Honeſty and Conſcience ought to be eſpecially aware, is, *That of raiſing unjuſt Surmiſes and Diſcontents againſt the Management of Publick Affairs, the Hands to which they are committed, and the Counſels by which they are ſteer'd.* They whoſe Maſterpiece it is to perplex the Intereſts of a Government they dare not openly profeſs to oppoſe, well know the Pretences to be uſed, and the Paſſions to be wrought upon, for effecting thoſe Purpoſes in the Dark and at Second-hand, which would miſcarry by immediate Attempts in open Daylight.

Some,

Some, who durſt not avow the preſent *Rebellion*, with what affected Zeal do they ſeem to lament the unhappy *Occaſions* of it, ſprung from falſe Steps, and a partial Diſtribution of Royal Favours, at the King's firſt Acceſſion to his Crown! What an Unanimity of all Parties (ſay they) had quaſh'd every Hope and View of a *Pretender*, had publick Poſts of Honour and Truſt been conferred without any Memory of, and Regard to, former Differences and Diſputes? All had been eaſy, and none fired by Reſentment into Perfidy and Diſloyalty.

Now is this any thing leſs than to ſhut Mens Eyes againſt all the plaineſt Facts, the apparent Deſigns, and the open Tranſactions of ſeveral Years together? And, is it not to call in queſtion the common Prudence, all the Temper, good Nature, and good Policy of the Sovereign we have Sworn to? But, in the Name of Truth and Honeſty, whence comes this Fervour of Love and Compaſſion to a Set of Men, famed for no other *Merits*, but thoſe of deſtroying every Thing that is *Engliſh*, paſt all Retrieve by any Hand but that of Divine Providence: Famed for no other *Conſcience*, but what truly ſuggeſted to them, that nothing leſs than ſpeedy Flight could ſkreen them from the Juſtice and Revenge of an Injured and Betrayed Country? Whence

Whence the Wiſdom of this Policy, that the Proteſtant King, as ſoon as he came, ſhould truſt Himſelf, and his Affairs, with thoſe, who had done their utmoſt he ſhould never come at all? Or, whence the Imagination, that ſuch as would be ſpirited into *Perjury* and *Rebellion* by loſing a *Place*, would have proved true and truſty for the ſake of ſuch Poſt?

Mean while, be pleaſed to take due notice of the great Modeſty and Conſiſtency of ſuch an Argument and Suggeſtion as this, from the Mouth of *thoſe*, whoſe *Yeſterday's* Doctrine ſounded through every Corner of the Nation, That the Choice of Miniſters was the *Prince's* undoubted *Prerogative*; and to meddle with, murmur at, or diſpute about, not only this, but whatever elſe was done by the *Princely* Power, is ſeditious and damnable. But *now*, while it was Criminal to caſt a ſuſpicious Thought at *thoſe*, whoſe Delight it ſeems to have been to ruin your *Prince*, it's allowable, and even meritorious to be diſguſted at *them*, whoſe Care and Courage have ever been exerted to preſerve and advance him.

IV. Remember, that the very Nature of this *preſent Rebellion*, will render it an Act of the higheſt Stupidity and Prevarication, to look and think upon it with

an

an Eye of *Indifference*, *Lukewarmneſs* and *Unconcern.*

To an *Engliſhman*, that has any Remains of a Sence of True Religion, or National Bleſſing, in his Thoughts, there can be little need of ſetting out the Sin or Conſequences of that unlawful Degree of Reſiſting Superior Powers, that makes up the Idea of *Rebellion.* The laſt Civil Wars have left us thoſe Monuments of Deſolation, that may ſurpaſs and ſupercede the Rhetorick of all Tongues and Pens. Yet I think it but juſt to obſerve to you, ſeveral manifeſt Circumſtances, that muſt aggravate the Guilt, and blacken the Conſequences of the *preſent* Rebellion, even beyond *that* which we have been ſo long and annually lamenting. The Miſeries of King *Charles* the Firſt, were founded in unhappy Diſguſts and Miſunderſtandings between *King* and *Parliament*; but *this* Rebellion is raiſed againſt your Prince, in bleſſed Agreement with the whole Legiſlature, both in *Great Britain* and *Ireland*; in perfect Harmony with the Nobles and Repreſentatives of your People in free *PARLIAMENT*; knit into one Soul with his Subjects, all unanimouſly conſpiring in the common Good, and for the Defence of thoſe wiſe Laws and happy Privileges that were ſettled to his Hand by foregoing *Princes* and *Parliaments.*

The

The Traitors of *Forty One*, laid hold of Umbrage and Occaſion from Strains of *Prerogative*, and Moneys Levy'd without Enaction of *Parliament*; whereas *now*, all is committed againſt every thing that can bear the Name of Power, or the Idea of Authority; againſt a *King*, with perfect Wiſdom, Juſtice, and Diſcretion, doing every thing with the full Approbation, nay, and at the Requeſt and Deſire of his *Parliament*; fixing your own Laws as his only Rule, rewarding his Friends, obſerving ſtrict Equity even to his Adverſaries, without encroaching upon the leaſt Right of the loweſt of his Subjects.

In fine, the Rage and Folly that then wrought itſelf into ſuch unjuſtifiable Reſentments, againſt a Sovereign ill Counſelled and Miſguided in a few Matters, ended in the Subverſion of the State, and ſhattering the Frame of the beſt Church and Religion in the World. Yet ſtill, while the Diſcipline was loſt, the Means of inward and eſſential Religion, were not all wholly taken away; the *Scriptures*, the grand Rule of Life, remained; and *Worſhip*, as ill as it was, was performed without groſs Superſtitions, or direct Idolatry. But *now*, if the Treaſons *now* in foot ſhou'd effectually prevail, not only *the Foundations would be out of Courſe*, but quite, if not irrecoverably, *removed*;

your Country reduced to a Province of the very Enemy you have ſo often beaten and triumphed over; and no other *Church* left you, but that which is an *Apoſtacy* from the Chriſtian Faith, and which, under the Name of Religion, is nothing but a Politick Conſpiracy againſt all the Liberties of Soul, Body, and Eſtate.

Secondly, And now, that by once more repeating the Words of this Text, I were but able, with ſufficient Spirit, and deſirable Succeſs, to apply them to the Hearts of all Men, in whom is lodg'd any Bowels to their Country, their Church or Themſelves! That I could add any Sparks of generous Fire to the Courage of them who love the Bleſſings they enjoy; or could diſplay the *Woes* that would awaken the ſleepy, rouze up the indifferent, and ſuch as are yet blind to their deareſt Intereſt! But eſpecially the Vengeance that can never eſcape ſuch as, under Pretence of *Religion* it ſelf, *put Darkneſs for Light, and Light for Darkneſs, Bitter for Sweet, and Sweet for Bitter.* That call that oppreſſive and Tyrannick Power, that *Unalienable, Indefeaſible*, and *Hereditary* Succeſſion to Crowns by the Name of *Divine Right*; a Term which by the very Idea of the *Divine Nature*, the Ends of Providence, and Good of Government it ſelf, can be applicable

to no *Right*, no Power, but what are agreeable to Reaſon and Laws. That would perſuade *Chriſtians*, and *Proteſtants*, and *Engliſhmen*, whoſe very Religion entitles them to *the glorious Liberty of the Sons of GOD*, that they are born to nothing but Chains, and Fetters, and Ignorance and Slavery. That would inſinuate, you may, with Impunity, prevaricate with GOD, by taking his Name, invocating his Truth and Juſtice in vain; and by Lying to your Governors upon Earth, do Service to Him who is the Governor of all Things.

If there be any *Deſtruction to the Workers of Iniquity, if any GOD that judgeth in the Earth*, what will be the End of thoſe, who are ſuggeſting Fears and Dangers from the Government of a *Prince*, who for ſo many Years, for his known Tenderneſs, Lenity and Goodneſs, has been the Darling of a People, whom he might have Ruled with a Rod of Iron; and to whom it is the higheſt Pleaſure to imitate the infinite Fountain of Power, by confining himſelf to the Limits of Reaſon, Law, and the Publick Good? And what have they to anſwer to GOD and their own Conſciences, who mutter out Envy and Spite, againſt thoſe Miniſters, who ſupported the Succeſſion of our King, when its Intereſts were at the loweſt Ebb, and even now adviſe nothing for its Pre-

ſervation, but what Prudence determines, Law will warrant, and abſolute Neceſſity requires.

O ſtupid People! Ungrateful to GOD and Deaf to the Charms of his moſt allu-luring Mercies! Is it not time enough for Jealouſy and Suſpicion, when any *one* Thing looks like an Invaſion upon our Civil or Religious Privileges? *You* that were ſo ſanguine, and ready to condemn the leaſt Murmur, while your *Victories* were tarniſh'd and loſt, your *Trade* given up, and your Land ſtrip'd and almoſt defenceleſs; to whiſper about Dangers from your very *Deliverer*, your *King* whoſe Reverence for his Vows to *GOD* and whoſe Faith to *Men*, have ever been ſo inviolable and unſpotted, even in the Eyes of his worſt Enemies! That hath, with the utmoſt Chearfulneſs, bound himſelf to your Conſtitution of *State* and *Church*, ſo inſeparably interwoven with each other. Againſt the *latter* of which he can be no more ſuppoſed to have any Prejudice or Diſlike, than he can have to the Crown, to which he is an Ornament. Hath declared himſelf her ſpecial Protector, loves her Ordinances, countenances her Worſhip, by the moſt devout and conſtant Attendance upon it; and demonſtrates *her* Religion to have indeed ever been, as it *now* is, his *own*, by thoſe con-

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tinued Virtues of Soul, the Practice whereof is the proper End of her Worſhip, Doctrine, and Diſcipline.

Caſt yet another Glance upon the *Woe* now read to you, and ſee if it muſt not belong to ſuch as can proſtitute their Reaſon to a vile Suggeſtion, that a *Britiſh King* ſhould be meditating an Arbitrary Power over a *Free People*, even at the Inſtant when, and by the very Proviſions whereby, he is the Inſtrument of Providence to reſcue them from it. That your *Church* ſhould fare the worſe, becauſe the *State* revives in its Credit, and is deliver'd from *Tyranny* and from *Rome*; or that an *Eſtabliſh'd* Religion ſhou'd ſuffer by a Mercy and Indulgence to all Peaceful and Loyal Subjects, when without ſuch a Toleration all Religion would be a Bondage upon the Mind, and a meer Machine of Temporal Power.

In fine, Hath it the Ayre of any thing leſs than Deſtraction itſelf, to found any Hopes of Protection or Proſperity to *Engliſh* Religion, Laws, or Properties, from a *Pretender*, whoſe *Conſcience*, by Impreſſions from the Cradle to the Years of Manhood, makes it a Crime of the deepeſt Dye not to extirpate and deſtroy them; nay, whoſe very *Declaration* is a ſtudied Ambiguity of Words, and filled with Evaſions whereon to found his intended Banter upon our Church and State?

Awake,

Awake, therefore, *to Righteouſneſs and Sin not.* Shake off that Degeneracy of Spirit, ſo much beneath the Dignity of reaſonable Creatures, and of Men privileged with noble Freedoms, by the Laws of GOD, of the Creation, and of their Native Country. Give an eternal Adieu to all the abject and groveling Maxims, to all the cloudy Notions, and vile Prevarications of Men *who have not the Knowledge of GOD*, and are ſunk below all juſt Apprehenſions of Human Nature. Think, and know, before it is too late, *That the Ax is now laid to the Root of the Tree*; your laſt Fate is now to be decided; and that it is, in great Meaſure, at your own Choice, whether to ſee your *Britain* eſtabliſh'd in its Liberties, and ſhining in its Glories; or, your Properties, your Religion, your Churches, your Families, your Children, your Fortunes, your Minds, your Bodies, and your *All*, left to the Triumphs of an *Impoſtor* and a *Papiſt*; who comes with Reſentment and Revenge againſt all Engliſh Hearts, that have a Love for Truth and Freedom, and with a *Principle* that will not ſuffer him to reward even the *Abettors* of his Cauſe, with any thing but Slavery and Contempt; the proper Wages of Perfidy againſt GOD, and Treachery againſt the

the Laws and Intereſts of their abandon'd Country.

Now to GOD, *even our Father, by whoſe wondrous Providence this Church and Nation hath been ſo often Deliver'd, the Strength of our King, and the Protector of our Righteous Cauſe, be aſcribed all Honour, Dominion, Glory and Praiſe, Now and for Ever.* Amen.

FINIS.

Written by the Reverend
Mr. THO. PYLE.

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